

vulgar errors, and teach you to refine your ideas in your early days, I will endeavour to explain myself in a juvenile style.

Have you not seen many people, who ride in a grand equipage, who have many servants to attend them, who dress in the most sumptuous apparel, and whose tables are covered with dainties, some of them, perhaps, brought from the remotest parts of the world—I say, after seeing all this, have you not observed a degree of uneasiness, dulness, and languor hanging about them, an indolence which they could not get rid of, a want of appetite, indigestion, and strength? Which condition would you chuse, that I have now mentioned, or that of Amintor and Florella, who rise with the lark, whose appetites make every humble meal a feast, who do not enervate themselves in the bed of luxury, and whose labours are a pastime; who sleep soundly even

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on a bed of straw, and whose minds are undisturbed by wishing for what they may never live to enjoy? Do not mistake me, my pretty readers, there is no crime in being rich; on the contrary, it is a happiness to be so, and the pursuit of it is laudable. All I wish to intimate to you is, that riches are a blessing or an evil only as you apply them. If you be born to a fortune, do what good you can; if you be poor, be industrious and contented.

Again, in the character of Master Sumpton, you see a proud and haughty young gentleman, it is true; but then, you see, he at last condescended to be taught what was good, even by a poor little thepherd and shepherdes, and from them submitted to learn, how necessary it was for little folks to attend to their books. We should not despise any one because he is poor; and yet you will daily see, if you are capable of making any

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